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VOLLMER, HANS. *Materialien zur Bibelgeschichte und religiösen Volkskunde des Mittelalters*. Band I. Berlin: Weidmann, 1912. 214 pages. M. 12.

Since 1855 German scholars have begun to bring to the attention of the religious and student world a new field of investigation touching the Bible which has been practically uncultivated. They had discovered in scores of libraries in Germany and other European countries manuscripts of story-Bibles, many of them uniquely and beautifully illustrated, whose dates fall within the 1200-1500 centuries, that is, before the use of the printing press.

The author of this work spent nine months on a stipend and traveled from library to library and gathered up information about and description of these documents.

The *Ober- und Mitteldeutsche* manuscripts are described in Band I, The *Niederdeutsche* are reserved for Band II to appear later. Following a brief explanation of his classification of the manuscripts, the author proceeds to give in detail a description of eighty-eight manuscripts belonging to seventy-three public and private libraries of Europe, principally, however, in Germany. In the descriptions he gives frequent quotations, samples of the language, and some very amusing characteristics of the methods of the story-teller of those early days.

One of the delightful features of the story-Bibles is the profusion of pictures of Bible scenes—expressions of middle-age interpretations. The author has given us twenty full-page heliotype reproductions from some of the best of them, and has also reproduced six large weird initials from their choice handwork.

NETZER, L'ABBÉ H. *L'Introduction de la Messe Romaine en France sous les Carolingiens*. Avec préface par A. Cheval. Paris: Picard, 1910. vi+366 pages.

The author of this careful work demonstrates that the reform made under the first Carolingian kings consisted only in the admission of the order of the Roman ceremonies. Outside of the Canon, the variable prayers of the Mass continued to be borrowed from the Gelasian Sacramentary rather than from the Gregorian. *Les oraisons*, prefaces, and benedictions of French origin continue also numerous. Many of the Gallican usages were maintained. The Gregorian prayers themselves, which were adopted, were not adopted without modifications.

In general the Romanization of the service appears to have come about in response to a desire for unity that seems to have increased with the growth of political unity. This tendency toward Romanization had expressed itself somewhat before the time of Pepin but under him the movement is greatly accelerated. This acceleration does not appear to have resulted from any bargain made between him and the Pope, but rather to link itself up more with the general ecclesiastical policy of the Carolingians.

The efforts of Pepin and Charlemagne encountered difficulties from inertia, ignorance, and conservatism. Netzer shows that as late as the tenth century the Gloria and Credo were still chanted in Greek; that in the same century, if not in the ninth, the prayers of the offertory and the communion came into existence in France, while in Rome they were not known before the eleventh or the twelfth century.

Netzer makes a close analysis (1) of the Gallican mass in the sixth century; and (2) of the work of the great liturgists of the Carolingian epoch, Alcuin, Amalaire, Welischan, Floras, Agobard; (3) of the manuscript sacramentaries of the ninth and tenth centuries; (4) of the mass of the ninth and tenth centuries. In the appendix,